

12

THE  
TRUMPET  
OF THE SOVLE,  
SOVNDING TO  
Iudgement. 693.c.

12  
By HENRY SMITH.

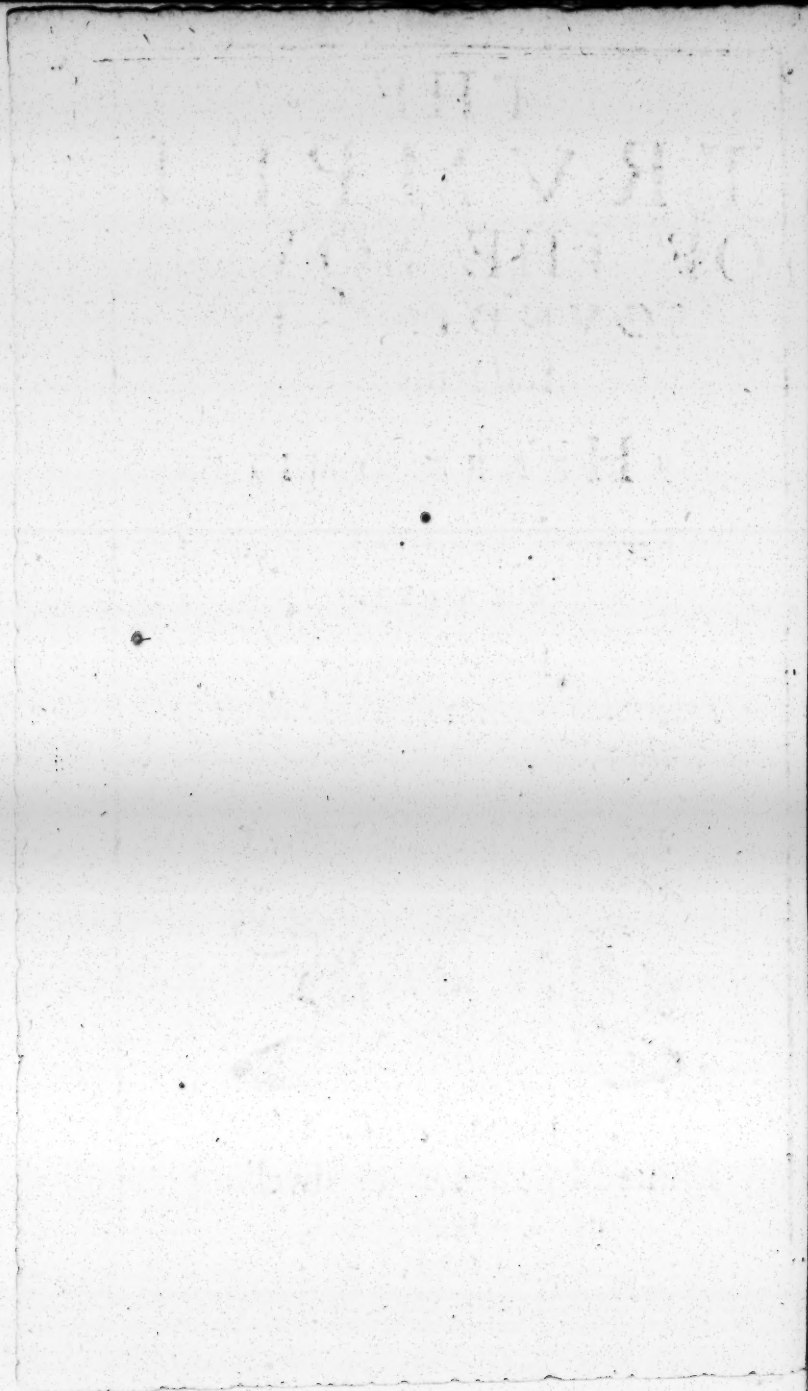
Whereunto is annexed, a Deuout  
PRAYER.

Eccle. 12. 1.

*Remember thy Maker in the dayes of  
thy Youth.*



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ECCLESIASTES  
Chap. 11. Verse 9.

THE TEXT.

*Reioyce O young man in thy youth : and  
let thy heart be merry in thy young  
dayes : follow the wayes of thine  
owne heart, and the lustes of thine  
Eyes : But remember for all these  
thinges thou must come to Iudge-  
ment.*



Hen I should haue  
Preached vnder the  
Crosse , I mused  
what Text to take  
in hand to please  
all , and to keepe my selfe out of  
danger : and musing , I could

*The Trumpet of the Soule,*

not finde any Text in the Scripture that did not reprove sinne, vnlesse it were in the *Apocrypha*, which is not of the Scripture: This Text bids them that be voluptuous, bee voluptuous still: let them that be vaine-glorious, be vaine glorious still: let them that be couetous, be couetous still: let them that bee Drunkards, bee Drunkards still: let them that be Swearers, be swearers still: let them that be wantons, be wantons still: let them that be carelesse Prelates, be carelesse still: let them that be Vsurers, be Vsurers still: but saith *Salomon*, *Remember thy end, that thou shalt bee called to Iudgement at the last for all together.*

This is the counsell of *Salomon* the wisest then liuing: what a counsell is this for a wise man, such a one as was *Salomon*?

In



*sounding to Iudgement.*

In the beginning of his booke hee saith, *All is vanity*, and in the end he saith, *Feare God and keepe his Commandements*: In the twelfth Chapter hee saith, *Remember thy Maker in the dayes of thy youth*: but here he saith, *Reioyce O young man in thy youth*: Heere hee speaketh like an Epicure, which saith, eate, drinke and be merry: Heere hee counsels, and here he mockes: yet not after the manner of scorers, although they deserued it in shewing their foolishnes, as it is in the first of the *Proverbes*: *He laughed at the wicked in derision.*

As in the second *Psalme*, God seeing vs follow our owne wayes: For when he bids vs pray, we play: and when hee bids vs runne, wee stand still: and when hee bids vs fast, we feast, and send for vanities to make vs sport: then he laughs at our destruction. Therefore

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when *Salomon* giueth a sharpe re-proofe, and maketh you ashamed in one word, hee scoffingly bids vs doe it againe, like a Schoole-master which beateth his Scholler for playing the trewant, hee biddeth him play the trewant againe. O this is the bitterest re-proofe of all.

But least any Libertine should misconster *Salomon*, and say that hee bids vs bee merry, and make much of our selues, therefore hee shutteth it vp with a watchword, and setteth a bridle before his lippes, and reprooueth it (as hee speaketh it) before hee goeth any further, and saith: *But remember that for all these things thou must come to Iudgement.* But if wee will vnderstand his meaning, hee meaneth when hee saith, Reioyce O young man, Repent O young man in thy youth; and when hee saith,

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faith, Let thy heart cheere thee,  
Let thy sinnes grieue thee : For  
hee meaneth otherwise then hee  
speaketh : hee speaketh like *Mi-  
chai* in the Booke of *Kings*, the se-  
cond Chapter, *Goe vp and prosper :*  
Or like as *Ezekiel*, *Goe vp and serue  
other Gods :* Or as *Saint Iohn* spea-  
keth in the *Reuelation*, *Let them  
that bee wicked, be wicked still :* But  
if there were no Iudgement day,  
that were a merry world : There-  
fore saith *Salomon*, When thou  
art in thy pleasures, flaunting in  
the fieldes, and in thy braue  
ruffles, and amongst thy Louers,  
with thy smiling lookes, thy wan-  
ton talke and merry iests, with  
thy pleasant games, and loftie  
lookes, *Remember for all these things  
thou shalt come to Iudgement.*

Whilst the Theefe stealeth, the  
Hempe groweth ; and the hooke  
is couered within the baite : wee  
sit

*The Trumpet of the Soule,*

fit downe to eate , and rise vp to play, and from play to sleepe: and a hundred yeares is counted little enough to sinne in : But how many sinnes thou hast set on the score, so many kindes of punishments are prouided for thee: how many yeares of pleasure thou hast taken , so many yeares of paine : how many drammes of delight, so many pounds of dolour : when Iniquitie hath playd her part, Vengeance leapes vp-on the Stage : The Comedie is short , but the Tragedie is longer : the blacke guard shall attend vpon you , you shall eate at the Table of sorrow , and the crowne of Death shall bee vpon your heads: many glistering faces looking on you , and this is the feare of sinners: when the Deuill hath entised them to sinne, hee perswadeth like the olde Prophet

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phet in the booke of *Kings*, who when hee had entised the young Prophet contrary to the commandement of God, to turne home with him and to eate and drinke, hee cursed him for his labour, because hee disobeyed the commandement of the Lord, and so a Lyon deuoured him by the way.

The foolish Virgins think that their Oyle will neuer be spent: so *Dina* stragled abroad, whilst shee was defloured: What a thing is this to say Reioyce, and then Repent? what a blanke to say, Take thy pleasure, and then thou shalt come to Iudgement: It is as if he should say, Steale and be Hanged: steale and thou darest, strangle Sinne in thy Cradle, for all the wisdom in the world will not help thee else: but thou shalt be in admiration like dreamers which  
drame



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dreame strange things, and know not how they come, He saith, *Remember Iudgement*, If thou remember alwayes, then thou shalt haue little list to sinne : if thou remember this, then thou shalt haue little list to fall downe to the Deuill, though he would giue thee all the world, and the glory thereof.

*Salomon* saith, the weede groweth from a Weede to a Cockle, from a cockle to a Bramble, from a bramble to a Bryer, from a bryer to a Thorne : Lying breedes Periuirie : periurie breedes haughtinesse of Heart : haughtinesse of heart breedes Contempt : contempt breedes Obstinacie, and brings forth much euill.

And this is the whole progresse of Sinne, hee groweth from a Lyar to a Theefe, from a theefe to a Murtherer, and neuer leaueth vntill hee hath searched all the roomes



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roomes in Hell, and yet hee is neuer satisfied ; the more hee sinneth , the more hee searcheth to sinne : when hee hath deceiued, nay, hee hath not deceiued thee : as soone as hee hath that hee desireth, he hath not that he desireth : when he hath left fighting, hee goeth to fighting againe : yet a little and a little more , and so wee flit from one sinne to another.

While I preach, you heare iniquity ingender within you , and will breake forth as soone as you are gone. So Christ wept, *Ierusalem* laughed : *Adam* brake one, and wee breake tenne : like Children which laugh and cry, so as if we kept a shop of vices, now this sinne and then that, from one sinne to another.

*O remember thy end saith Salomon , and that thou must come to Iudgement.*

What

*The Trumpet of the Soule,*

What shall become of them that hath tryed them most, be condemned most? *Reioyce O young man in thy youth.*

But if thou marke *Salomon* hee harpes vpon one string, hee doubles it againe and againe, to shew vs things of his owne experience, because we are so forgetfull thereof in our selues, like the Dreamer that forgetteth his dreame, and the Swearer his swearing.

So we begge of euery vncleane spirit, vntill wee haue bumbasted our selues vp to the throat, filling euery corner of our hearts with vncleannesse, and then we are like the Dogge that commeth out of the sincke, and maketh euery one as foule as himselfe: therefore saith *Salomon*, if any one wil learne the way to Hell, let him take his pleasure.

Me thinkes I see the Dialogue  
betweene

*sounding to Iudgement.*

betweene the Flesh and the Spirit, the worst speaketh first, and the flesh saith, Soule, take thine ease; eate, drinke, and goe braue, lye soft: what else should you doe but take your pleasure? Thou knowest what a pleasant fellow I haue beene vnto thee: thou knowest what delight thou hast had by my meanes: but the Soule cometh in, burdened with that which hath beene spoken before, and saith, I pray thee remember Iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perish.

No saith the Flesh, talke not of such graue matters, but tell me of fine matters, of soft beds & plesant things, and talke mee of braue pastimes, Apes, Beares, and Puppits: for I tell thee the forbidden fruit is sweetest of all fruits. for I do not  
like

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like of your telling me of Iudgement : but take thou thy Jewels, thy Instruments , & all the strings of vanity will strike at once, for the flesh loues to be braue, and tread vpon Corkes , it cannot tell of what fashion to be of, and yet to be of the new fashion.

*Reioyce O young man in thy Youth.*

O this goes braue , for while wickednesse hath cast his rubbes, and vengeance casts his spurres, and his foote, and thus she reeles, and now she tumbles, and then she falles; therefore this progresse is ended.

Pleasure is but a spurre, Riches but a thorne , Glory but a blast, Beautie but a flower, Sinne is but an hypocrite. Hony in thy mouth , and Poyson in thy stomacke : Therefore let vs come againe and aske *Salomon* in good sooth, whether hee meaneth

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neth in good carenest, when he spake these wordes : O (saith *Salomon*) *It is the best life in the world to goe braue, lie soft, and liue merrily, if there were no Iudgement.*

But this Iudgement marres all, it is like a Dampe that puts out all the light, and like a Boxe that marreth all the oyntment: for if this be true, we haue spun a faire threed, that we must answer for all, that are not able to answer for one; why *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what the shall we not reioyce at all? Yes, there is a godly mirth, and if wee could hit on it, which is called, Be merry and wise: *Sara* laughed and was reprobued: *Abraham* laughed, and was not reprooued. And thus much for the first part.



## *The Trumpet of the Soule*

*But remember that for all these  
things thou must come to Iudgement.*

This Verse, is as it were a Dialogue betwixt the Flesh and the Spirit, as two Counsellors : the worst is first, and the Flesh speaketh proudly, but the Spirit comes in burthened with that which hath beene spoken. The Flesh goeth laughing & singing to Hell : but the Spirit casteth rubs in his way, and puts him in minde of Iudgement, that for all these things now ends Reioyce, and heere comes But : If this but were not, wee might Reioyce still : If Young men must for all the sports of youth, what then shall olde men doe, being as they are now ? Surely if *Salomon* liued to see our olde men liue now, as heere hee saith of Young men, so  
high



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high as Sinne rageth, yet Vengeance sits about it, as high as high *Babell*.

Me thinkes I see a Sword hang in the ayre by a twine threed, and all the Sonnes of men labour to burst it in sunder.

There is a place in Hell where the couetous Iudge sitteth, the greedy Lawyer, the griping landlord, the careles Bishop, the lusty Youth, the wanton Dames, the Theefe, the robbers of the Common-wealth, they are punished in this life because they euer sinne as long as they could, while mercy was offered vnto them: therefore because they would not be washed, they shall be drowned.

Now put together Reioyce and Remember; thou hast learned to bee merry: now learne to bee wise: now therefore turne ouer a new lease, and take a new

## *The Trumpet of the Soule*

lesson : For now *Salomon* mocketh not as he did before; therefore a checke to thy Ruffes , a checke to thy Cuffes, a checke to thy Robes, a check to thy Golde, a checke to your Riches, a checke to your Beauty , a checke to your mucke , a checke to your graues: Woe from aboue , woe from below , woe vnto all the strings of Vanitie: doest thou not now maruaile that thou ha'st not a feeling of Sinne ? For now thou seest *Salomon* saith true, thine owne hart can tell that it is wicked , but it cannot amend ; therefore it is hie time to amend : As *Nathan* came to *Dauid* after that Sathan had tempted him to vnlawfull lust, so commeth accusing Conscience after Sinne.

Mee thinke that euery one should haue a feeling of Sinne; though this day be like yesterday,

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day, and to morrow like to day,  
yet one day will come for all: and  
then woe, woe, woe, and nothing  
but darknesse. And though God  
came not to *Adam* till the Eue-  
ning, yet hee came; although the  
fire came not vpon *Sodom* vntill  
the euening, yet it came: and so  
comes the Iudge although he be  
not yet come: though he haue  
Leaden feet, he hath Iron hands:  
the Arrow flyeth and is not yet  
fallen, so is his wrath: the Pit is  
digged, the Fire kindled, and  
all thinges are made ready and  
prepared against that day; onely  
the finall sentence is to come,  
which will not long tarry.

You may not thinke to be like  
to the Theefe that stealeth and  
is not seene: nothing can be hid  
from him, and the Iudge follow-  
eth thee at the heeles: and there-  
fore whatsoeuer thou art, looke

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about thee, and doe nothing but what thou wouldst doe openly, for all thinges are opened vnto him: *Sara* may not laugh and not be seene: *Gehezi* may not thinke to lye and not be knowne: they that will not come to the Banquet must stand at the doore.

What, doe yee not thinke that God doth not remember our sins which wee doe not regard? for while we sin, the score runnes on, and the Iudge setteth downe all in the table of remembrance, and his scrole reacheth vp to Heauen.

Item, for lending to Vsurie;  
Item, for racking of Rents; I-  
tem, for deceiuing thy brethren;  
Item, for falshood in Wares; I-  
tem, for thy yellow starcht Ruffs;  
Item, for curling thy Hayre;  
Item, for painting thy Face;  
Item, for selling of Benefices;  
Item, for staruing of Soules;  
Item,

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Item, for spending thy time and estate, in excessiue playing at Cardes, Dice, and other vnlawful games; Item, for sleeping in the Church; Itē, for prophaning the Saboth day; with a number more hath God to call to account; for euery one must answer for himselfe: The Fornicator for taking of filthy pleasure, O Sonne, remember thou hast taken thy pleasure, take thy punishment.

The carelesse Prelate, for murdering so many thousand soules.

The Land-lord, for getting money from his poore Tenants, by racking of his Rents: see the rest, All they shall come like Sheepe to the slaughter, when the Trumpet shall sound, and the Heauen and Earth shall come to Iudgement against them: when the Heauens shall vanish like a scrowle, and the Earth  
B 4 shall



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shall consume like fire, and all the creatures standing against them: The Rockes shall cleave a sunder, and the Mountaines shake, and the foundation of the Earth shall tremble, and they shall say to the mountaines, couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whome we haue not cared for to offend; but they shall not be couered and hid: but then they shall goe the blacke way, to the Snakes and Serpents, to be tormented of Deuils for euer: O paine vnspeakeable! and yet the more I expresse it, the more horrible it is: when you thinke of a torment passing all torments, and yet a torment passing all that: yet this torment is greater then they and passing them all.

Imagine you see a sinner going to Hell, and his Somner gape  
at



*sounding to Iudgement.*

at him , his acquaintance looke  
at him , the Angels shout at him,  
and the Saints laugh at him,  
and the Devils rayle at him,  
and many looke him in the face ;  
and they that said they would liue  
and dye with him , forsake him ,  
and leaue him to pay all the  
score: Then *Iudas* would restore  
his bribes ; *Eſau* would caſt vp  
his Pottage ; *Achan* would caſt  
downe his Golde ; and *Gehezi*  
would reſuſe his Guiſts ; *Nabu-*  
*cadnezar* would be humbler ; *Ba-*  
*lam* would be faithfull ? and the  
Prodigall Sonne would be tame.

Me thinkes I ſee *Achan* running  
about , where ſhall I hide my  
Golde that I haue ſtolne, that it  
might not be ſeene nor ſtand  
to appeare for a witneſſe againſt  
mee ?

And *Iudas* running to the high  
Priests , ſaying : holde , take  
again

*The trumpet of the Soule,*

againe your money, I will none of it, I haue betrayed the innocent blood.

And *Eſau* crying for the blessing when it is too late, hauing ſolde his Birth-right for a meſſe of Pottage.

Woe, woe, woe, that euer wee were borne. O where is that *Di-  
ues* that would belecue this, before he felt the fire in Hell, or that would belecue the pooreſt *Lazarus* in the world, to be better then himſelfe, before that dreadfull day come, when they canot helpe it if they would neuer ſo faine, when repentance is too late? *Herod* ſhall then wiſh that hee were *John Baptiſt* : *Pharao* would wiſh that hee were *Moſes* : and *Saul*, would wiſh that he had been *Dauid* : *Nabuchadnezer*, that he had beene *Daniell* : *Hammon* to haue beene *Mardocheus* : *Eſau* would wiſh

*Sounding to Iudgement.*

wish to bee *Iacob* : and *Balam*  
would wish hee might dye the  
death of the righteous : Then he  
will say, I will giue more then *E-*  
*zekias* : Cry more then *Esau* : Fast  
more then *Moses* : Pray more  
then *Daniell* : Weepe more then  
*Mary Magdalen* : Suffer more  
stripes then *Paul* : abide more im-  
prisonment then *Michai* : abide  
more cruelty then any mortall  
would doe, that it might bee, *Ite*,  
goe yee Cursed : might be, come  
ye Blessed.

Yea, I would giue all the goods  
in the world, that I might e-  
scape this dreadfull day of wrath  
and Iudgement, and that I  
might not stand amongst the  
Goe. O that I might liue a  
Begger all my life, and a Lea-  
per ! O that I might endure all  
Plagues and sores from the  
top of the head, to the soale of  
my

*The trumpet of the Soule,*

again your money, I will none of it, I haue betrayed the innocent blood.

And *Eſau* crying for the blessing when it is too late, hauing solde his Birth-right for a messe of Pottage.

Woe, woe, woe, that euer wee were borne. O where is that *Diues* that would belecue this, before he felt the fire in Hell, or that would belecue the poorest *Lazarus* in the world, to be better then himselfe, before that dreadfull day come, when they canot helpe it if they would neuer so faine, when repentance is too late? *Herod* shall then wish that hee were *John Baptist* : *Pharao* would wish that hee were *Moses* : and *Saul*, would wish that he had been *Dauid* : *Nabuchadnezer*, that he had beene *Daniell* : *Hammon* to haue beene *Mardocheus* : *Eſau* would wish

*Sounding to Iudgement.*

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*The trumpet of the Soule,*

my foote, sustaine all sicknesse,  
and griefes, that I might escape  
this Iudgement.

The guilty Conscience cannot  
abide to heare of this day: the silly  
Sheepe when she is taken will not  
bleate, but you may carry her  
and doe what you will with her,  
and shee will bee subiect: but  
the Swine, if she be once taken  
she will roare and cry, and  
thinkes she is neuer taken but  
to be flaine. So of all thinges  
the guiltie Conscience cannot a-  
bide to heare of this day; for  
they know, that when they heare  
of it, they heare of their owne  
condemnation.

I thinke if there were a gene-  
rall Collection made through  
the whole world, that there  
might bee no Iudgement day,  
then God would be so rich, that  
all the world would goe  
beg-



*Sounding to Iudgement.*

begging & be as a wast wildernes.

Then the Couetous Iudge would bring forth his bribes; the craftie Lawyer would fetch out his bagges; the Vsurer would giue his gaine; and the idle Seruant would digge vphis talent againe, and make a double thereof. But all the money in the world will not serue for our Sinnes, but the Iudge must answer for his bribes: he that hath money, must answer how he came by it, and iust condemnation must come vpon euery soule of them: then shall the Sinner bee euer dying, and neuer dead; like the Salamander that is euer in the fire and neuer consumed.

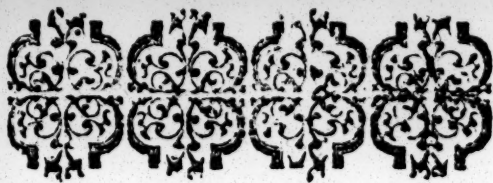
But if you come there, you may say as the Queene of *Saba* said to *Salomon*, I beleued the reporte that I heard of thee in mine owne Countrey, but the  
one

*The trumpet of the Soule,*

one halfe of thy Wildome was not tolde me : If you come there to see what is done, you may say now I beleeeue the report that was told me in mine own Countrey concerning this place, but the one halfe as now I feele I haue not heard of : Now chuse you whether you will Reioyce or Remember : whether you will stand amongst you Blessed, or amongst you Cursed : whether you will enter while the Gate is open, or knocke in vaine when the Gate is shut : whether you will seeke the Lord whilest hee may be found, or bee found of of him when you would not bee sought, being runne into the bushes with *Adam* to hide themselves : whether you will take your Heauen now heere, or your Hell then there : or through tribulation to enter into the Kingdome

*Sounding to Iudgement.*

dome of God; and thus to take  
your Hell now heere, or your  
Heauen then there in the life to  
come, with the blessed Saints  
and Angels, so that here-  
after you may leade a  
new life, putting on  
Iesus Christ  
and his  
righteousnes.



A Deuout



## A Deuout Prayer , for a Christian Familie.

*O Lord prepare our hearts to Pray!*

**E**Ternall God , giuer to them  
which want , comforter of them  
which suffer , and forgiuer of  
them that repent : we haue no-  
thing to render thee but thine owne :  
If wee would giue thee our bodies  
and soules they should be saued by  
them, All is our duty & none of vs all  
can performe it : Therefore thy Sonne  
dyed , & thy Spirit descended, and thy  
Angels guide , & thy Ministers teach  
to helpe the weakenesse of men.

All things call vpon vs to call vp-  
on thee , and we are prostrate afore  
thee , before wee know how to wor-  
ship thee : Euen since wee rose , we  
haue tasted many of thy blessings ,  
and thou hast begun to serue our  
selues, before we begin to serue thee :  
why shouldst thou bestow thy health  
thy wealth, and rest, and libertie vpon

C

vs,



*A Devout Prayer.*

vs, more then other? We can giue no reason for it but that thou art mercifull. And if thou shouldest draw all backe againe, wee haue nothing to say, but that thou art iust: our sinnes are so grieuous and infinite, that we are faine to say with *Iudas*, I haue sinned: and here stop because we cannot reckon them. All things serue thee as they did at the first, onely men are sinners in this world,

Our heart is a roote of corruption, our Eyes are the eyes of vanity, our cares are the cares of folly, our mouthes are the mouthes of deceit, our handes are the handes of iniquitie, and euery part dishonour thee, which would bee glorified of thee. The vnderstanding which was giuen vs to learne vertue, is apt now to apprehend nothing but sinne; the will which was giuen vs to affect righteousness, is apt now to learne nothing but wickednes. The memory which was giuen vs to remember good thinges, is apt now to keepe nothing but euill thinges. There is no difference

*A Devout Prayer.*

rence betwixt vs and the wicked; we haue done more against thee this weeke, then we haue done for thee since we were borne, and yet we haue not resolued to amend; but this is the course of our whole life: first wee sinne, and then we pray thee to forgiue it, and then to our sinnes againe, as though we came to thee to aske leaue to offend thee. And that which should get pardon at thy hands for all the rest, that is, (our Prayer) is so full of toys and fancies, for want of faith & reuerence, that when we haue prayed, we had neede to pray againe, that thou shouldest forgiue our prayers, because we thinke least of thee, when we pray vnto thee.

What Father but thou, could suffer this contempt, and hee be contemned still? yet when we thinke vpon thy Son, all our feare is turned into ioy, because his righteousness for vs, is more then our wickednes against our selues. Settle our faith in thy beloued, and it sufficeth for all our iniquities, necessities and infirmities. Now

*A Devout Prayer.*

Lord we goe forth to fight against the world, the flesh & the Deuill, and the weakest of our enemies, is stronger then we; therefore we come vnto thee, for thy holy spirit to take our part; that is to change our mindes, and wils, & affections, which we haue corrupted, to remoue all the hindrances which let vs to serue thee: and to direct all our thoughts, speeches and actions, to thy glory, as thou hast directed thy glory to our saluation. Although we be sinners (O Lord) yet we are thine, & therefore we beseech thee to separte our sinnes from vs, which would separte vs from thee; that we may be ready to euery good, as we are to euill. Teach vs to remember our sinnes, that thou maist forget them, and let our sorrow here, preuent the sorrow to come.

We are made like thee, let not flesh and bloud turne the image of God, to the image of Sathan: our foes are thy foes, let not thy enemies preuaile against thee, to take vs from thee; but make thy word vnto vs, like the Star which

*A Devout Prayer.*

which led vnto Christ: make thy benefits like the Pillar which brought to the land of promise: make thy crosse, like the messenger which compelled guests vnto the banquet: that wee may walke before men like examples, and alway looke vpon thy Son, how he would speake and doe, before we speake or doe any thing.

Keep vs in the feare of thy Maies-ty, that we may make conscience of all that we doe, & that we may count no sin small, but leaue our lying, and swearing, and surfeting, and coueting, and boasting, & flaunting, and inordinate gaming & wanton sporting, because they draw vs to other sinnes, & are forbidden as straightly as others.

Let not our hearts at any time be so dazled, but that in all temptations, we may discern betwene good & euill, between right and wrong, between truth and errour: and that we may iudge of all things as they are, and not as they seeme to be. Let our mindes be alwayes so occupied, that we may learne somthing of euery thing, and

*A Devout Prayer.*

use all those creatures, as meanes and  
helpes prepared for vs to serue thee.  
Let our affections growe so toward  
one another, that we may loue thee,  
as much for the prosperitie of other, as  
if it were our owne. Let our faith and  
loue, and prayer, be alway so ready  
to goe vnto thee for our helpe, that  
in sicknesse we may finde patience, in  
prison we may finde ioy, in povertie  
we may finde contentment, and in all  
troubles we may finde hope. Turne  
all our ioyes to the ioy of the holy  
Ghost, and all our peace to the peace  
of Conscience, and all our feares to  
the feare of sinne; that we may loue  
righteousnes, with as great good-will  
as euer we loued wickednes; and goe  
before others in thankfulness towards  
thee, as farre as thou goest in mercie  
towards vs before them; taking all  
that thou sendest, as a giift; and lea-  
uing our pleasures before they leaue  
vs; that our time to come, may bee a  
repentance of the time past, thinking  
alwayes of the Ioyes of Heauen, the  
paines of Hell; our owne death, and  
the



*A Devout Prayer.*

the dearth of thy Sonne for vs.

Lord, we are vnworthy to aske any thing for our selues, yet thy fauour hath preferred vs to be Petitioners for other; Therefore we beseech thee to heare vs for them, & them for vs, and thy Sonne for all. Blesse thy vniuersall Church, with truth, and peace and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort comming towards them, as thy Angels came to thy Sonne, when he was hungry. Be mercifull vnto all those which lye in anguish of conscience, for remorse of their sinnes; as thou hast made them examples, so teach vs to take example by them, that we may looke vpon thy Gospell, to keep vs from dispaire: and vpon thy Law to keepe vs from presumption.

Haue mercy vpon this sinfull Land, which is sicke of long prosperitie: let not thy blessings rise vp against vs, but indue vs with grace as thou hast with riches, that we may goe before other Nations in Religion, as

we

*A Deuout Prayer.*

we goe before them in plentie.

Giue vs such hearts as thy seruants  
should haue : that thy will may bee  
our will ; that thy Law may be our  
Law ; and that we may seeke our  
Kingdome in thy Kingdome.

Giue vnto our Prince a princely  
heart ; vnto our Councillers the spirit  
of counsell ; vnto our Iudges the spi-  
rit of Iudgement ; vnto our Ministers  
the spirite of Doctrine ; vnto our peo-  
ple the spirit of obedience : that we  
may all retaine that communion  
heere , that we may inioy the  
communion of Saints  
heareafter.

*Amen.*

**FINIS.**



